

Content Analysis of Women's Blood Teaching in the Secondary Curriculum according to the Perspective of Malaysian Islamic Education Teachers

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Abstract

Learning about Islamic education is taught through the curriculum at the secondary school level throughout Malaysia. Society's confusion to resolve issues about menstruation, nifas and istihadhah requires content analysis of the scope of teaching and learning (PdP) in this secondary curriculum as well as its coverage is able to provide a basic understanding to students or vice versa. This article aims to analyze the need for assessment of women's blood education in the secondary curriculum among Islamic education teachers. The methodology used to produce this article is document analysis of classical books in the field of sharia, Islamic education books at the secondary level. Data were also obtained using structured interview method. All respondents were randomly selected among Islamic education teachers consisting of seventeen teachers. The results showed that 65% of the total respondents stated the need to re-evaluate the syllabus of Islamic education secondary curriculum related to women's blood, towards strengthening the understanding and ability to resolve especially worship and family issues.

Keywords: Women's Blood, Menstruation, Women's Blood Education, Islamic Education.

Introduction

The education of women's blood fiqh related to menstruation, childbirth and istihadhah is a sub-discussion under the chapter on worship. The validity of a mukallaf's worship is measured through the perfect implementation of taharah. Worship is the main basic of the value of a servant's obedience to his Creator. Similarly, the value of the perfection of worship plays an

important role in producing a Muslim who is excellent in this world and glorious in the hereafter.

To ensure the quality of a woman's worship, learning about women's fiqh, especially the basic matters involving the fiqh of blood, is mandatory. The law of learning it is fardu ain because this issue is related to the validity of worship individually, involving various scopes of worship such as ablution, prayer, fasting, iktikaf, reading, holding, writing, teaching the Qur'an and others. The demand to learn about women's blood is not limited to women only, even the obligation to learn this knowledge is a priority for men because the burden of responsibility is to teach the fardhu ain to daughters for a father, the obligation to teach a wife for a man husband and duty to teach the community as well as the pupil, for a teacher or instructor. The responsibility of learning the knowledge of women's blood is interrelated and needs to be borne together because each individual has their own burden of responsibilities and roles. While for women, it is as the one who will apply all the theories of blood fiqh for the management of self-worship.

Based on the researcher's research with participants of adult study classes and primary and secondary school students about women's blood, there was a misunderstanding about blood color, number of blood colors, calculation of fifteen maximum holy days, determination of menstruation for istihadhah cases, misunderstanding of counting days -day of nifas with the understanding of nifas blood must be enough 60 days according to Syafi'i school of thought, misunderstanding the calculation of the holy beginning is by starting after 15 days of menstrual blood or starting after cleansing of blood within a period not exceeding the maximum limit of menstruation (Fatimah et al., 2020).

In addition, there is also confusion about the use of the concept of *'adah* for the next blood, the position of mandatory bathing for purity from menstruation and junub in terms of its application as well as significant confusion related to *wiladah* bathing (Fatimah et al., 2020).

Literature Review

The issue of women's fiqh, specifically the issue of menstruation and istihadah, is often debated by scholars, whether past or contemporary scholars. This problem also involves adolescents whether at the school level, higher education and also among the general public (Reshad & Ismail, 2020). Article by Tawang and Ibrahim (2016) states that there is confusion among women about the management of women's blood.

According to the results of a study by Noraini Ismail on Students' Understanding of Fiqh Taharah (Women's Blood Problems): A survey at Uitm Perlis Branch showed that there are students who are still confused to distinguish between menstrual blood and istihadhah. They also do not understand the method of calculating the sacred period and the menstrual period. This situation has affected their level of confidence in performing worship (<https://worldconferences.net/proceedings/icasic2016>). The study recommends that teachers, lecturers and all those involved in education, especially in the field of Islamic education to be able to strengthen knowledge related to fiqh taharah, especially related to women's blood in order to help resolve the confusion that arises. Teaching and learning methods (PdP) in schools and universities are also need to be evaluated to make the presentation more effective and easy to understand (<https://worldconferences.net/proceedings/icasic2016>). Thus, the objective of this study is coincident with the found research problems and as a follow-up study to the recommendations presented in the study.

In addition, Salleh et.al (2018) found that the explanation of the occurrence of menstrual blood according to scholars and science has a significant relationship in interpreting the connotation of the blood to balance between the needs of worship and the balance of a woman's health. Furthermore, the study of Salleh et.al (2020), related to the integrated secondary school curriculum which involves the analysis of Islamic education books form 1 to 5, the study found that Islamic education books form 1 and 2 mention the words menstruation and nifas in learning about the reasons of the mandatory shower. While the definition of menstruation, nifas and istihadhah is included in the syllabus as an insert in the space "did you know?" and the form 2 book mentions the connotation of menstruation and childbirth only without any explanation of definition and law. An analysis of the Islamic education books of form 3, 4 and 5 found no discussion of women's blood. Due to that, the study of Salleh et al (2021) has shown that one hundred percent of respondents agree that the syllabus of primary Islamic education curriculum should be re-evaluated so that students can understand about women's blood and its laws in principle from a lower level.

Thus, this study is to analyze the suitability of women's blood in secondary curriculum sibilus among Islamic education teachers at the secondary level involving the field of worship. The results of the study are able to provide space for certain parties for appropriate action in line with the mission of national education, which is to preserve a quality education system to develop the potential of individuals to meet the aspirations of the country.

Methodology

The research methodology is a documented method by analyzing the content of Islamic education textbooks at the secondary level, classical texts in the field of fiqh, tafsir, hadith and language. The study was conducted by analyzing the content of the PdP syllabus for the Secondary School Standard Curriculum (KSSM) for Islamic education textbooks form 1,2,3,4 and 5. Then to achieve the main objectives of the study, data were obtained through structured interviews to seventeen female Islamic education teachers at the secondary level which were selected randomly. They have between six to eleven years of teaching experience.

Findings Analysis

Based on data obtained through interviews, involving a total of seventeen respondents. All respondents are female teachers who teach Islamic education subjects at the secondary level. The majority of respondents have teaching experience between six to eleven years and above. Data were analyzed based on the following themes:

PdP Scope of Women's Blood in Islamic Education Textbooks

An analysis was conducted on the content of Islamic education books form 1 to 5. The study found, the scope of teaching and learning about women's blood in Islamic education textbooks form 1 and 2 (Desa et al., 2015; Syarif et al., 2014) only mention the words menstruation and childbirth. This word is found in the scope of teaching about the reasons for obligatory bathing. While the definition of menstruation, nifas and istihadhah is stated in the syllabus only as an insert only, that is in the space "did you know?". As for the Form 2 book, the discussion on women's blood is only mentioned in the connotation of menstruation and childbirth without explaining the definition and law. Meanwhile, teaching and learning about women's blood in Islamic education books form 3, 4 and 5. The study found that there is no discussion on women's blood (Hamzah et al., 2011; Arifin et al., 2017; Salleh et al., 2020).

Thus, the question related to the scope of PdP of women's blood in the textbook form 1 to form 5 became the main question to the respondents. The PdP scope of women's blood in the form 1 textbook was confirmed by 12 respondents who taught form 1 Islamic education. They stated that the discussion of women's blood was only available in the PdP scope of obligatory bathing only.

The following are the views of respondents 1, 2, 3, 7, 8, 9, 11, 13, 14, 15, 16 and 17. They stated that "The scope of PdP on women's blood in the textbook taught to students is about obligatory bathing only". Different views from 5 respondents who answered no PdP scope about this woman's blood. The study found that the respondents who answered this question were those who taught form 2 to form 5 students. All respondents consisted of respondents 4, 5, 6, 10, and 12. Here are their statements: "The scope of PdP on women's blood in textbooks taught to students is not within the scope of PdP". From this question, it further strengthens the study which states that the scope of PdP of women's blood in the textbook form 1 is only mentioned in the chapter on the reasons for obligatory bathing and explained the definition of women's blood in the insert "do you know". Furthermore, women's blood in the PdP scope of form 2 only mentions the connotation of menstruation and childbirth without any explanation of definition and law. There is no discussion on women's blood for the scope of PdP for form 3 to 5.

Pdp Scope of Women's Blood Provides Basic Knowledge to Students

As a result of the analysis of interview data on the scope of PdP of women's blood in the Islamic education curriculum form 1 to 5 that has been submitted, does the PdP scope of women's blood provide basic knowledge to students related to women's blood and its laws?. The study found that a total of 8 respondents agreed that the scope of PdP related to women's blood and its law is able to provide basic knowledge to students. The statements of respondents 1, 3, 4, 5, 6, 7, 8 and 9 are: "PdP scope that related to women's blood and its laws are able to provide basic knowledge to students".

While 9 respondents stated that the scope of PdP related to women's blood and the law is not able to provide basic knowledge to students. This situation is referring to the statements of 9 respondents consisting of respondents 2, 10, 11, 12, 13, 14, 15, 16, and 17 that is "the scope of PdP related to women's blood and the law is not able to provide basic knowledge to students". The following diagram shows the percentage of teachers who agree and vice versa about the PdP scope of women's blood in the secondary curriculum of Islamic education is able to provide basic knowledge to students.

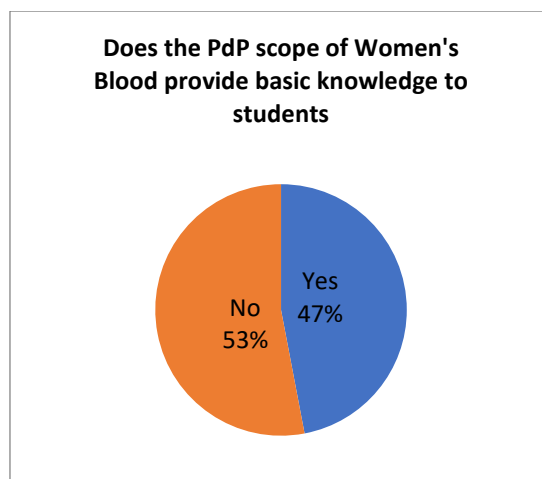


Chart 1: Teachers' views on the PdP scope are able to provide basic knowledge about women's blood

Chart 1 shows the teachers' view related to the ability of the PdP scope on women blood form 1 to 5 in providing basic knowledge about women blood. The study found that 53% of the respondents stated that the PdP scope is not able to provide basic knowledge about women's blood, while 47% of respondents indicated that the PdP scope of women's blood form 1 to 5 is able to provide basic knowledge to students related to women's blood.

Basic knowledge related to women's blood needs to be mastered by students during their age in secondary school, because at that age students are already or approaching puberty. Thus disclosure of the basic laws on women's blood should be disclosed at this age during PdP in the classroom. This balanced teaching process is able to give students a comprehensive understanding and acquire a balanced knowledge. This is a significant justification of the appropriateness in improving the PdP scope of women's blood in the curriculum of Islamic education at the secondary level.

Suitability Time Allocation on PdP of Women's Blood and Its Law

The study also analyzed data on the suitability of PdP time period allocation in the class on this woman's blood topic. From the aspect of the suitability of time allocation during PdP related to women's blood in providing a clear understanding to students, a total of 8 respondents agreed that the time allocated in PdP in the classroom is able to provide a clear understanding to students. The following are the responses from respondents 1, 3, 4, 5, 6, 7, 8, 9, namely: "The preparation of PdP topics on women's blood in Islamic education textbooks is appropriate to the time allotted to give a clear understanding to students. In contrast, the views given by 9 other respondents, namely respondents 2, 10, 11, 12, 13, 14, 15, 16 and 17 stated that "there is not enough time allocated to give students an understanding of women's blood and its law"

Based on the data obtained, the respondents who stated the suitability of PdP time allocation on women's blood is able to provide understanding to students are the respondents who answer to questions related to the scope of PdP women's blood in providing basic knowledge to students. Because the respondents stated that the scope of PdP of women's blood is able to provide basic knowledge to students, then the PdP time allocated is also appropriate to the ability of PdP scope on women's blood is able to provide basic knowledge to students.

Teachers' preparation on Teaching and Learning Materials of Women's Blood

The role and responsibility of the educator towards the teaching process is important in shaping the perfect individual. They act as educators and facilitators. In addition, teachers are responsible for imparting knowledge by making it easier for students to understand a concept or a skill, while for teachers who are unable to deliver lessons will cause students difficult to understand a concept or skill, in fact it will cause a boring teaching process and students can not focus in lessons (Baba, 2009; Ghani et al., 2013).

Therefore, the results of data analysis related to teachers' preparation in teaching, the study showed that a total of 14 respondents stated that the content of the textbook only recorded the connotations of menstruation, childbirth, istihadhah and wiladah only. While the prohibitions during menstruation are mentioned indirectly in matters of bathing and fasting. Since the scope of PdP of women's blood only mentions connotations, then teachers need to make teaching preparations so that students can clearly understand the situation and laws of women's blood that are not in the scope of PdP. Preparation of teaching the topic of women blood for 14 respondents which are respondents 1, 2, 3, 4, 5, 6, 7, 8, 11, 12, 13, 15, 16 and 17 stated that: "They need to refer to additional books, review differences in women's blood, listening to lectures, taking time to explain about menstrual blood, giving a more complete explanation of the PdP syllabus and attending menstrual courses".

Next, a total of 3 respondents which are respondents 9, 10 and 14, stated that they did not agree with the above statement. Their response was as follows: "there is already a specific title directly and has also covered all aspects including the prohibition during menstruation".

The data analysis results, showed that the majority of respondents stated that teachers need to prepare to teach the topic of women's blood. In addition, they mentioned that in order to complete the knowledge or education of the woman's blood, they needed support from the school in the form of organizing activities outside the classroom. This is because the knowledge of women's blood is a complex and difficult knowledge as mentioned by past jurists (Ibn 'Abidin, n.d.; al-Nawawi, 2001).

The Approach of Teachers and the School in Providing a Clear Understanding to Students

The study also analyzed data on questions related to the approach of teachers and schools to provide a clear understanding to students related to women's blood. A total of 13 respondents stated that the school needs to hold a program on explanation and preparation for puberty. Similarly, talks were held on the fiqh of women's blood specifically for female students. Apart from that, a series of zohor tazkirah was also organized for students who were menstruating by discussing the law of hakam. The remaining respondents, namely 4 respondents stated that the teachers themselves can provide a more detailed understanding and explanation about the woman's blood during the PdP session in the classroom.

The results of a study conducted by Salleh et al (2019), the syllabus of learning about women's blood in the secondary education curriculum is not comprehensive. As a proposed solution to strengthen students' understanding of women's blood, it is necessary to create spiritual activities through the organization of talks, forums, discussions, a series of courses to provide early and basic education about women's blood to students. In today's reality, the learning of women's blood is oriented towards its own alternatives by a society driven by awareness.

Suggestions for PdP Improvement Related to Women Blood to Students in Early Puberty

Interview questions also focusing on the improvement of PdP related to women's blood to students in early puberty. Various suggestions for the improvement of PdP related to women's blood to students in early puberty. A total of 7 respondents suggested to improve the scope of PdP by highlighting the issues that are always raised related to women's blood as well as including specific topics related to women's blood. A total of 2 respondents suggested to make a guideline for the management of women's blood as a syllabus that needs to be taught starting from primary school so that students already have basic knowledge related to women's blood. Meanwhile, a total of 2 respondents also suggested that this topic must be emphasized from the primary school level.

The statements of respondents 1, 2, 3, 4, 5, 6, 7, 8, 10, 11, 12, 13 and 17 are as follows: "Need to provide explanations related to menstruation and isitihadah, add specific scope related to menstruation and related issues menstruation within the scope of PdP". For respondents 15 and 16: "Give emphasis on menstruation starting from primary school students". While respondents 9 and 14 stated as follows: "Make a guideline as a syllabus that needs to be taught starting from primary school so that students already have basic knowledge related to women's blood".

The Need of Women's Blood Education As Early As 9 Years Old

Age as early as nine years is a significant age exposed to women's blood knowledge. Taking into account the early menstrual age for girls is nine years (Salleh et al., 2019). Looking at the minimum age mentioned by the fuqaha of the four schools, namely Hanafi, Maliki, Syafi'i and Hanbali, 9 years of hijrah or almost to 9 years of hijri is the early age of menstruation (al-Sarkhasi, 1989; Ibn Abidin, n.d.; al- Dardir, n.d.; al-Dusuqi, n.d.; al-Ramli, 1984; al-Shirbini, 2000; Ibn Qudamah, 2000; al-Kaf, 2003; Fatimah, 2014).

Thus, the study found that in response to the question asked related to the need for PnP women's blood education as early as 9 years old, it was found that 16 respondents agreed that the need for women's blood education should be taught as early as 9 years old. Their statements are as follows, according to respondents 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 13, 14, 15, 16, and 17 they said: "Yes, women's blood education is necessary to be taught at the puberty of children, which is as early as 9 years old". While another respondent had the opposite view.

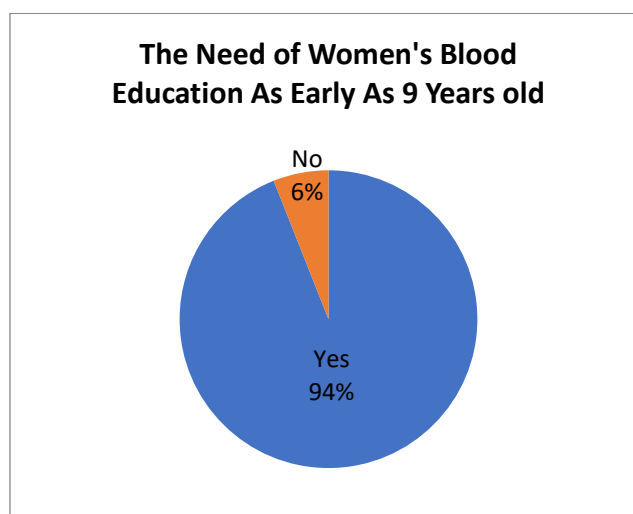


Chart 2: Need of Women Blood education as young as 9 years old

Chart 2 shows the need of women blood education as early as 9 years of age. 94% represented respondents who agreed that the educational of women's blood need to be taught as early as 9 years of age. Meanwhile, one respondent, representing 6%, stated that there is no need for 9-year-old students to learn about women's blood. 94% of respondents agreed by giving some justification to the need for education related to women's blood as early as 9 years old. This age is a significant time for the preparation of children from the point of view related to women's blood according to Islamic and medical perspectives, so that the management of women's blood can be managed with proper guidance.

The Need for Re -Evaluation of the Islamic Education Curriculum Syllabus Related to Women's Blood

The production of a quality curriculum is an important aspect in shaping a balanced generation (Othman, 2017). According to (Tamuri & Ajuhary, 2010; Nawi, 2011) stressed that education plays a very important role in the process of human resource development in a country. Therefore, respondents were also asked about the need to re -evaluate the Islamic education curriculum syllabus related to women's blood. Overall analysis, in terms of PdP scope students' understanding of women's blood in the learning session, a total of 11 respondents (65%) stated that the syllabus of Islamic education on women's blood need to be re-evaluate. The remaining 6 respondents (35%) stated that, there is no need to re - evaluate the syllabus of Islamic education curriculum on women's blood.

The study found that there are main factors that the majority of respondents, namely 65% agreed to re -evaluate the syllabus of Islamic education curriculum related to women's blood. The factor is because the PdP scope of the secondary curriculum is not able to give students a basic understanding related to women blood. For example, the discussion on women's blood education is only touched on in the obligatory bathing chapter in form 1 Islamic education curriculum. While the definition of menstruation and childbirth is included as an insert in the column "do you know" in the form 2 Islamic education curriculum. Next, for form 3 to 5 Islamic education curriculum, the study found that there was no discussion related to women's blood education in the chapter on worship, either in the subtopics of fiqh or the verses and hadiths of law (Salleh et.al., 2020).

Referring to the scope of PdP on women's blood in this Islamic education curriculum, teachers need to give a clearer explanation to students during PdP sessions, by revealing the main problems related to women's blood as well as organizing special slots with students who have menstrual problems. In addition, teachers need to make a comprehensive search and reading by referring to specific books related to menstruation in preparation for their PdP. However, efforts from teachers and schools to provide understanding to students by organizing programs and talks related to menstruation, show that the PdP syllabus on women's blood is not able to provide a clear understanding to students.

Conclusion

The scope of PdP on the fiqh of women's blood is not able to provide a basic understanding to students. The coverage is too small and brief also affects the time allocation period of PdP which shows an imbalance between the coverage and importance of this knowledge. Therefore, teachers need to allocate more time to search for material and deepen it because the knowledge of women's blood is a very complex branch of knowledge as acknowledged by scholars in the past.

The implementation of programs, courses, discourses, discussions, lectures, seminars, workshops, series of symposia or intensively should be implemented as a medium of support towards completing the syllabus of learning women's blood fiqh. The study of women's blood fiqh is very significant to be taught as early as nine years old. The majority of respondents suggested that the PnP syllabus on women's blood should be re-evaluated and they suggested that a guideline for the management of women's blood must be established as an easy reference for students to refer to.

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